



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

tain the information on these topics which is expected from candidates for preliminary junior and senior examinations. This first volume is largely descriptive, giving definite pictures of the different regions of the globe, with an outline of the salient topographical features and explanations of the phenomena described. The author has endeavoured to select only those geographical facts that are of greatest educational importance and practical utility, and the contents of the book may fairly be expected to be learned by the pupil. Many black-and-white maps, showing chiefly topographical, meteorological, and economic aspects, are included.

Notes d'un Voyage chez les Falachas. Par Jacques Faïtlovitch.

27 pp. Ernest Leroux, Paris, 1905.

The Falashas are Abyssinian Jews whose presence there was revealed by the Scottish explorer, James Bruce. It is now known that their fathers lived in this region ages ago, though their coreligionists were scarcely aware of their existence. The later explorers brought considerable information concerning them and Baron Edmond de Rothschild sent Mr. Faïtlovitch to make a more thorough study of these Jews.

This pamphlet gives the results of his investigations. He found the Falashas at Axum and other places in Abyssinia. They say that the name Falasha indicates that they are exiles or immigrants, and not aborigines. A few of them live in Tigre, but most of them are found in Amhara. They do not speak the language of their fathers but the tongues and dialects of the Abyssinian plateau. Hebrew is entirely unknown to them. Their colour is more or less black, but they claim to have descended from Abraham, Isaac and Jacob, and their physiognomy, the persistence of their religious condition, and various traits of character justify their pretensions. The religion they profess is Mosaic, modified by the literature accessible to them. In their prayers they ask the Deity to restore them to Jerusalem, their mother country. Agriculture is their special occupation, but over fifty years ago their lands were taken from them and they were reduced to working for others. The pamphlet is filled with information about this isolated and interesting people.

Die Mohammedanische Gefahr in Westafrika. Von F. Würz.

26 pp. Verlag der Missionsbuchhandlung, Basel, 1904. (Price, 5 cents.)

The author is secretary of the Basel Missionary Society, which has achieved remarkable success in its African industrial schools. While the Colonial Powers were parcelling out the whole of Africa among themselves, a conquest of a different kind was in progress in which the human factors were native Africans and Arabs. The conqueror is Islam and the results of the conquest are partly ethnological and partly political, as well as religious.

The author says that though the districts of Gomoa and Agyimako on the Gold Coast have long been under missionary influence, Islam is now making progress there. The Mohammedans there are not immigrants, but nearly all of them are natives. Their chief priest is a former Wesleyan missionary who took himself, his chapel, and church society, into the Mohammedan fold. Hitherto the lower Niger was inhabited only by heathen tribes. In 1898 there was scarcely a Mohammedan south of Idda. They are now found everywhere along the river as far as Abo, having spread over a region about 100 miles south of their earlier limit. It is not likely that in 1910 there will be any heathen communities on the lower Niger. The important commercial town of Lagos, with 42,000 inhabitants,